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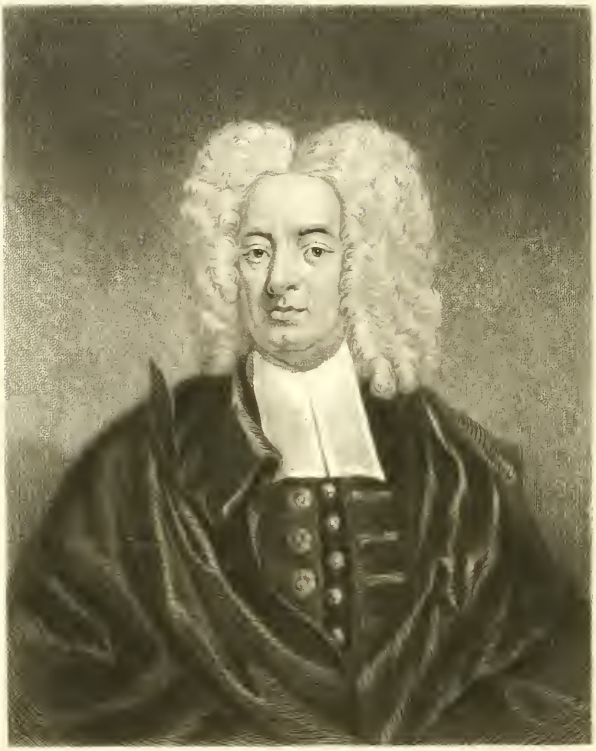

Cotton Mather.

A

MEMOIR

OF THE

REV. COTTON MATHER, D.D.

WITH A

GENEALOGY OF THE FAMILY OF MATHER.

By SAMUEL G. DRAKE.

BOSTON:
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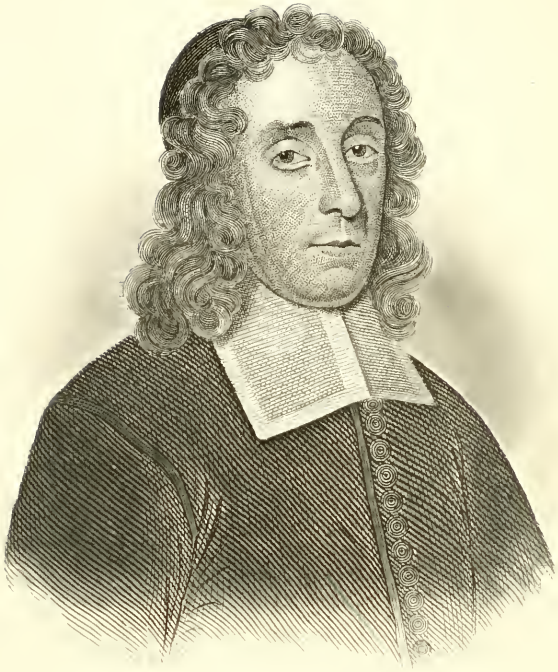

INCREASE MATHER.

Engr'd for the New Engl. Hist'l & Gen'l Reg.

MEMOIR.

The succession of eminent men by the name of Mather, through a period of above one hundred years, was enough to make that name conspicuous for several ages or generations, after those who gave the impression had passed away. The subject of this notice, (though by no means the last of the Mathers,) was the last of the three great men of the name, who so indelibly impressed his fame upon the age in which he lived, that no length of time is likely to obliterate it; and it is worthy of remark, that the three Mathers should have followed each other in importance in unbroken succession. Not that the successors were better men than their predecessor, but there seems to have been an accumulation of fame attached to each, something in proportion to the amount and number of their literary productions; for, while the first of the series, the Rev. Richard Mather, published but very few works, perhaps not above eight or nine, yet there have not, probably, lived in New England to this day, any three men of one name and family, who have been authors of an equal number of publications. Those of our author alone number *three hundred and eighty-two*.[1*]

In what we shall have to say in this brief memoir of Dr. Cotton Mather, it is not proposed to enter at all into an examination or exhibition of his religious views and theories; those can be best understood by a perusal of his writings; while, at the same time, we hold it to be our duty to rebuke those, who, we conceive, have calumniated him.

It may be justly said of Cotton Mather, that he was one of the most remarkable men of the age in which he lived; not only remarkable on one, but on many accounts; and for none, perhaps, more than for his wonderful precociousness, or the early intuitiveness of his mind. His memory was likewise very extraordinary. The acquirement of knowledge seems to have been with him accomplished almost without effort; and his writings show that they were generally drawn from the storehouse of his mind, where, from reading and observation, they had been from time to time deposited. Authors who write from this source alone, are

* The figures refer to the notes at the end of the Memoir.

generally diffuse, and wanting in those very essential and minute particulars, which in these days constitute so important a part of every man's writings. His style is very peculiar; and no one who is acquainted with the writings of the "famous Thomas Fuller," can hardly doubt that Cotton Mather attempted to make that writer's composition a model for his own. Still he falls considerably short of Fuller in his attempts at witty conceits; in them the latter is always happy, while the former is seldom so. Yet we do not hesitate to give it, as our opinion, that a volume might be made up from his writings, which would be well entitled "Curiosities and Singularities of Cotton Mather," equal if not superior in interest to anything of the kind that has ever appeared.

His ability for acquiring languages has probably been surpassed by but very few, and he is said to have been master of more languages than any other person in New England in his time.—Those, especially the Latin, it must be confessed, he made a most unreasonable use of, bringing in passages from them at all times, as though every body understood them, as well as himself.

So far as we now remember, Dr. Douglass seems to have been the author of the fashion or practice, so much of late years in vogue, of reviling Cotton Mather. It has been carried to such an extent in some quarters, that any one who presumes to mention his name, does it at the peril of coming in for a share of obloquy and abuse himself. Some not only charge him with committing all sorts of errors and blunders, but they bring against him the more serious charge of misrepresenting matters of fact. Now it would be well for those who bring those charges, to look well to their own works. It may be, if they cannot see anything pedantic, puerile or false in them themselves, others may come in contact with errors even worse than those of stupidity.

It is not to be denied that the mind of Dr. Mather was strangely and wonderfully constituted; and whoever shall undertake an analysis of it, will find a more difficult task, we apprehend, than those have found, who content themselves with nothing further than vituperative denunciations upon the fruits of it. We owe a vast deal to Cotton Mather; especially for his historical and biographical works. Were these alone to be struck out of existence, it would make a void in these departments of our literature, that would probably confound any who affect to look upon them with contempt. Even Dr. Douglass, although he has written it down for truth, that, to point out all the errors in the Magnalia, would be to copy the whole book, is nevertheless, very much indebted to him for facts in many parts of the very work in which he has made that statement: hence it would be very bad logic that would not charge Dr. Douglass with copying errors into his work, knowing them to be errors. It would be very easy for us to point to some writers of our own time equally obnoxious to the same plain kind of logic. And a late writer of very good standing, has with great apparent deliberation said, that, "it is impossible to deny, that the reputation of Cotton Mather has declined of late

years." This, of course, was his belief; but it strikes us as very singular, that that same author, should, at the same time, make the largest book on the life of a man, in such a *state of decline*, that had hitherto appeared! But we are under no concern for the reputation of Cotton Mather, even in the hands of his enemies, and we have no intention of setting up a special defence of him or his writings. We are willing the latter should pass for exactly what they are worth. All we design to do, is to caution those a little who need caution, and save them, if we may, from having the windows in their own houses broken, by the very missiles they themselves have thrown.

The genealogy subjoined to this notice will give the necessary statistical facts of births, marriages, &c., in the Mather family, and we shall proceed at once to notice some of the prominent events in the life of Cotton, one of its important members.

Cotton Mather graduated at Harvard College in 1678, being then but 16 years of age. At this early period he drew up systems of the sciences and wrote remarks upon the books which he read. In 1684, at the age of 22, he was ordained minister of the North Church in Boston, as colleague with his father. Two years after he began his career as an author. His first publication was "A Sermon to the Artillery Company in Middlesex. From this time to his death, namely, from 1686 to 1727, no year passed in which he did not publish something; thus in a period of 41 years were produced 283 books and tracts; giving to each year, on an average, nearly seven works. He understood one or more of the Indian languages, and published some books in one or more of them. He also published some in Spanish, and some Latin.

In 1692, Dr. Mather published his "Wonders of the Invisible World." This was *his* account of the witchcraft cases of that time. In this he laid himself open to the charge of credulity, which, it cannot be denied, has been pretty well sustained ever since. But we are willing to allow that something more than bare credulity possessed his mind in those times; it would seem that he was as much under the influence of witchcraft as any to whom that "sect," as Douglass calls it, was imputed.[2]

Many have reproached Doctor Mather, as though he was the author of that dismal and awful delusion. This is singularly unjust. He was himself one of the deluded; and this is the only charge that can lie against him relative to it. All the world then believed in witchcraft, and people entered into it according to their temperament and circumstances. The delusion was not a native of New England, but an exotic from the father land; and it had been well if this had been the only one imported thence. Even when prosecutions had ceased, there was not a cessation of a belief in the reality of witchcraft; its progress was stayed from a very different cause, as is now too well known to be entered into or explained. Even to the present day there are thousands who believe in its reality; and that belief can only be

extirpated by the progress of genuine knowledge. Within our remembrance, we could ride from Boston in a single day, with a very moderate horse, into a New England town where the belief in witchcraft was very general, and where many an old horse shoe could have been seen nailed to half the bedsteads in the town to keep away those vile miscreants who came riding through the air upon broomsticks, or across the lots upon the back of some poor old woman, who perhaps from some malady had not left her house for years. How much short of a day's ride by steam or otherwise it would now be necessary to take to reach a place where the belief existed, we shall not undertake, but leave for others to determine.

Cotton Mather was undoubtedly the most prominent author who wrote on witchcraft, and in the full belief of it, in his time, in this country; this circumstance accounts for his being singled out by "one *Robert Calef*," who attacked him with some success, in his book which he called "More Wonders of the Invisible World," &c., which he published in London, in a quarto volume, in the year 1700. In his book, Calef styles himself "Merchant, of *Boston* in *New England*." Now in the absence of proof to the contrary, it may not be unfair to presume, that Calef issued his work quite as soon as he dared to, and quite as soon as public opinion would tolerate a work which had for its aim a deadly blow against a belief in the imaginary crime of witchcraft. For we know that as soon as Calef's book did appear, some of Dr. Mather's friends came out with another work against that author, from the title of which alone its contents can pretty well be judged of. It is "Some few Remarks upon a Scandalous Book written by one Robert Calef." But this book and its authors are alike almost unknown, while Calef occupies a conspicuous place among the benefactors of mankind.

The foreign correspondence of Dr. Mather was very extensive; "so that (says his son) I have known him at one time to have above *fifty* beyond sea." Among his correspondents were many of the most learned and famous men in Europe; as Sir Richard Blackmore, Mr. Whiston, Dr. Desaguliers, Mr. Pillionere, Dr. Franckius, Wm. Waller, Dr. Chamberlain, Dr. Woodward, Dr. Jurin, Dr. Watts, &c., &c. In a letter which he wrote in 1743, Dr. Watts says, "he had enjoyed a happy correspondence with Dr. Cotton Mather, for near twenty years before his death, as well as with the Rev. Mr. Samuel Mather, his son, ever since."

In 1710, came out a book from the pen of our author, which he entitled "*Bonifacius*: An Essay upon the Good to be devised by those who would answer the great End of Life." In this work are many good maxims and reflexions, but its popularity has probably been very much enhanced by what Dr. Franklin has said of it. Dr. Mather was well acquainted with Franklin when the latter was a young man; and when Franklin was an old man, in the year 1784, in writing to Samuel Mather, son of our subject, he thus alludes to it in his happy style:—"When I was a boy, I met

with a book entitled '*Essays to do Good*,' which I think was written by your father. It had been so little regarded by a former possessor, that several leaves of it were torn out; but the remainder gave me such a turn of thinking, as to have an influence on my conduct through life; for I have always set a greater value on the character of a *doer of good* than on any other kind of reputation." In the same letter is to be found that often told anecdote of an interview he once had with Doctor Mather. This too, that it may lose nothing at our hands, we will give in its author's own words. "You mention being in your seventy-eighth year; I am in my seventy-ninth; we are grown old together. It is now more than sixty years since I left Boston, but I remember well both your father and grandfather; having heard them both in the pulpit, and seen them in their houses. The last time I saw your father was in the beginning of 1724, when I visited him after my first trip to Pennsylvania. He received me in his library, and on my taking leave showed me a shorter way out of the house through a narrow passage, which was crossed by a beam over head. We were still talking as I withdrew, he accompanying me behind, and I turning partly towards him, when he said hastily, '*stoop, stoop!*' I did not understand him, till I felt my head hit against the beam. He was a man that never missed any occasion of giving instruction, and upon this he said to me, '*You are young, and have the world before you;* STOOP *as you go through it, and you will miss many hard thumps.*' This advice, thus beat into my head, has frequently been of use to me; and I often think of it, when I see pride mortified, and misfortunes brought upon people by their carrying their heads too high." This moral, so essentially good in itself, does not need the high recommendation of a Franklin, though but for him, it would not, probably, have been brought to the knowledge of every youth who has learned, or may yet learn to read.

It may be too much a custom for us to dwell on the errors and misfortunes of people while living; and to err on the other hand, by making their characters appear too well after they have passed away; especially if they have been sufficiently conspicuous in life to require a written memorial of them after their decease. Though Dr. Cotton Mather had enemies while living, his memory has been pursued with more malignity since his death, than has happened to that of most men; and as we conceive, without sufficient reason, and which could only be warranted by the most undoubted proofs, that he has purposely led us into errors, and that he acted falsely on the most important occasions; and that, finally, he was too bad a man to make any acknowledgement of all this, though conscious of it when he took his final departure with the messenger of his last summons.

Nobody will charge the REV. THOMAS PRINCE with insincerity in what he has said of his co-laborers, and HE says, "Dr. Cotton Mather, though born and constantly residing in this remote corner of America,[3] has yet for near these forty years made so rising

and great a figure in the learned world, as has attracted to him while alive, the eyes of many at the furthest distance; and now deceased, can't but raise a very general wish to see the series, and more especially the domestic part of so distinguished a life exhibited. His printed writings so full of piety and various erudition, his vast correspondence, and the continual reports of travellers who had conversed with him, had spread his reputation into other countries. And when, about 14 years ago, I travelled abroad, I could not but admire to what extent his fame had reached, and how inquisitive were gentlemen of letters to hear and know of the most particular and lively manner, both of his private conversation and public performances among us."

Dr. Colman speaks in the highest terms of Dr. Mather, in his Funeral Sermon. "His printed works," he says, "will not convey to posterity, nor give to strangers a just idea of the real worth and great learning of the man." To this and a great deal more equally commendatory, Mr. Prince subscribes in these words: "Every one who intimately knew the Doctor will readily assent to this description."

It would be difficult, perhaps, to produce an example of industry equal to that of which we are speaking. In one year, it is said he kept sixty fasts and twenty vigils, and published fourteen books — all this besides performing his ministerial duties; which in those days, were something more than *nominal*. He kept a diary, which has been extensively used by some of his biographers, but we have not sought after it, as it is said to be scattered in different places! How this happened we have not been informed. Notwithstanding he published so many works, he left nearly as much unpublished in manuscript: the principal part of which is entitled "Biblia Americana," or "The Sacred Scriptures of the Old and New Testament Illustrated." For the publication of this work proposals were issued soon after its author died, but nothing further seems to have been done about it. Of the "Biblia Americana," the Doctor's son remarks, "*That* is a work, the writing of which is enough constantly to employ a man, unless he be a miracle of diligence, the half of the three score years and ten, the sum of years allowed to us."

It remains now to mention the book by which Dr. Mather is best known, and which will make his name prominent through all coming time — the reader's mind is already in advance of the pen — the *MAGNALIA CHRISTI AMERICANA*. This was printed in London, in 1702, in a moderate sized folio volume, the aggregate of its pages being 794. It is chiefly a collection of what the author had before printed on historical and biographical subjects. The value of its contents has been variously estimated. Some decrying it below *any* value, while others pronounce it "the only classic ever written in America." At the hazard of incurring the charge of stupidity, we are of the decided opinion that it has a value between those extremes. But we have sufficiently expressed our mind on the value of the author's

works before. There have been two editions of the "Magnalia;" the last was printed at Hartford, in two volumes, octavo, 1820. Unfortunately, this edition was printed from a copy of that in folio, which had not the errata, and consequently abounds with all the errors contained in the original edition. To those who do not understand the matter, this printing an edition of the "*Magnalia*" without correcting its errata, may seem to incur for the publisher severe reprehension. But the truth appears to be, that the copy used in printing the new edition had not the complete errata attached to it; and that, in fact, but very few copies of the original edition can be found to which it is attached. Now we account for its rarity in this way. Dr. Mather living in Boston while his work was printing in London, could make no corrections while it was passing through the press; but when he received his copies afterwards, he found so many errors that he was induced to print an extra sheet of corrections. This extra sheet may not have been struck off until most of the copies of the Magnalia which had been sent to New England, were distributed. Thus we account for the rare occurrence of copies of the *Magnalia* containing the errata; and hence we think the publisher of the last edition should not be too severely censured. That our solution is correct, we would mention that out of a great many copies of the folio edition imported by ourselves and others from England, not one of them contained the errata in question.

On the last page of the *Magnalia*, the following are the last three lines: — "Errata. Reader, Carthagenia was of the mind, that unto those *three things* which the ancients held impossible, there should be added this *fourth*, to find a book printed without *erratas*. It seems the hands of *Briareus*, and the eyes of Argus will not prevent them." And the additional errata of which we have been speaking, the author thus prefaces: — "The *Holy Bible* it self, in some of its editions, hath been affronted with scandalous errors of the *press-work;* and in one of them, they so printed those words, Psalms 119, 161, '*Printers have persecuted me*,'" &c.

When the Magnalia was published, Dr. Mather's old school master, among others, wrote commendatory poetry upon it, which was according to the fashion of the day, inserted in its introductory pages. The following brief specimen by Tompson,[4] may not be thought inappropriate to be extracted here: —

"Is the bless'd Mather necromancer turn'd,
To raise his country's Father's Ashes Urn'd?
Elisha's dust, life to the dead imparts;
This prophet by his more familiar arts,
Unseals our hero's tombs, and gives them air;
They rise, they walk, they talk, look wondrous fair;
Each of them in an orb of light doth shine,
In liveries of Glory most divine.
When ancient names I in thy pages meet,
Like gems on Aaron's costly breast-plate set;
Methinks Heaven's open, while great saints descend,
To wreathe the brows, by which their acts were penned."

In the book, which before all others, we should expect to find full and ample materials for a genealogy of Dr. Mather's own family, a very meager and unsatisfactory account only is to be seen; yet, as deficient and meager as it is, it is of great importance, as containing nothing upon the subject but what the author did know. We refer to "The Life of the very Reverend and Learned Cotton Mather, D. D., and F. R. S.," &c., by his son, Samuel Mather, M. A., published the next year after the death of the author's father. The sum of what this book contains on our immediate subject we shall condense into a paragraph, as follows:

After informing us that his father was born on "Thursday, Feb. 12, 1662–3, at Boston, in New England," he continues, "I have no great disposition to enquire into the remote antiquities of his family; nor, indeed, is it matter of much consequence that in our Coat of Arms, we bear Ermine, Or, A Fess, wavy, Azure, three Lions rampant; or; for a Crest, on a wreath of our Colours a Lion Sedant, or on a Trunk of a Tree *vert*."[5] "His mother was Maria, the daughter of the renowned Mr. John Cotton, who was a man of very exalted piety and uncommon learning: Out of respect to this excellent man, he was called Cotton. His education was at the free school in Boston, under the care, first, of Mr. Benjamin Thompson, a man of great learning, last, under the famous Mr. Ezekiel Cheever." At the age of 16 he graduated, and when 18½, received the degree of M. A., from the hands of his own father, Dr. Increase Mather, who was then President of Harvard College. At the age of 24 he was married, and in 1702 his wife died. In somewhat less than a year he married again; "one of good sense, and blessed with a complete discretion, with a very handsome, engaging countenance; and one honorably descended and related, 'twas Mrs. Elizabeth Hubbard, who was the daughter of Dr. John Clark, who had been a widow four years. He rejoiced in her as *having great spoil*." By his third wife he had no issue. "By the two former wives he had fifteen children, only two of which are living; one a daughter by the first wife; the other, a son by the second; he is the writer. By his first wife he had nine children, of which but four arrived to man's or woman's estate. By his second, two children only lived to grow up out of six."

Such is the account of the children of Cotton Mather by one of those children; and although he tells us there were *fifteen*, from his account we can learn the names of *five* only; nor have we been able, from all other sources to make out the names of but thirteen.

It is said in the "Mather Genealogy," mentioned in the note,[6] that a daughter of Dr. Cotton Mather, named *Jerusha*, married a Smith of Suffield, Ct., and that she was the grandmother of John Cotton Smith, late Governor of that State; on the authority of Gov. Smith himself. This must be an error, if our account of the children be correct, because it is shown that

the daughter named Jerusha, died at the age of two and a half years, in the year 1713. Mr. Smith says his grand-mother died in Sharon, Ct. in 1784, in her 90th year; hence she was born in 1693–4. Now Cotton Mather's Daughter *Abigail* was born in 1694; therefore, it is plain, we think, that Jerusha Mather, who "married a Smith of Suffield," was not a daughter of *Cotton*, but perhaps a daughter of *Atherton* Mather, who lived in Suffield, and had a daughter *Jerusha*. Cotton and Atherton were own cousins, and a daughter of the latter would be very likely to name a son after so distinguished a kinsman as Dr. Mather; for Gov. Smith's father was named Cotton Mather Smith.

Few ministers preached a greater number of Funeral Sermons than Dr. Mather; and when he died his cotemporaries seemed to have vied with each other in performing the same office for him. Several of their sermons were printed. Some of these with their quaint titles are now before us. Foremost among them appears that of the excellent Mr. Prince; he entitled his "The Departure of Elijah lamented.—A Sermon occasioned by the Great and Publick loss in the *Decease* of the very Reverend and Learned COTTON MATHER, D.D., F. R. S., and Senior Pastor of the *North Church* in Boston. Who left this Life on *Feb.* 13th, 1727, 8. The morning after he finished the LXV. year of his Age." From 2 Kings II. 12, 13. The imprint of this Sermon is, "Boston in *New England:* Printed for *D. Henchman*, near the Brick Meeting House in Cornhill. MDCCXXVIII."

The running title of Dr. Colman's Sermon on the same occasion is, "The Holy walk and Glorious Translation of Blessed *ENOCH.*" His text was Gen. v. 24. It would be difficult to find anything of the kind, either before or since, which, in our judgment, is superior to this discourse of Dr. Colman; but valuable as it is, we cannot introduce extracts from it here. His allusion, however, to the then past and present state of things connected with his subject, is so happy that we cannot overlook it.

"Dr. Mather's brethren in the Ministry here," he says, "are bereaved and weak with him. God has taken their father as well as his, from their heads this day. He was a Pastor in the town when the eldest of the present Pastors were but children, and long before most of them were born. They are weak indeed when he that is now speaking to them is the *first* in years among them, in all respects else the least," &c.

The Rev. Joshua Gee,[6] colleague with Dr. Mather, also preached a Funeral Sermon on his departed friend, entitled "Israel's *Mourning* for Aaron's *Death.*" In this discourse there is the following important note: "Within a few months past, we have been called to lament the deaths of two such aged servants of the Lord. The Rev. *Mr. Samuel Danforth* of Taunton, who died Nov. 14. And my honored father-in-law, the Rev. *Mr. Peter Thatcher* of Milton, who died Dec. 17, 1727: while the days of mourning were scarce over in this town for my dearly beloved friend and brother, the Rev. *Mr. William Waldron*, who died Sept. 11, 1727."

Dr. Mather's son, "SAMUEL MATHER, M. A., and Chaplain at CASTLE WILLIAM," also preached a Funeral Sermon on his father's death. "The *Departure* and *Character* of ELIJAH considered and improved," was its running title. Only about five years before, the deceased preached a sermon on the death of his father; in the title-page of which, when printed, instead of the author's name we read, "By one who, as a SON with a *FATHER*, served with him in the Gospel."[7]

There were other discourses on the occasion of Dr. Mather's death, but they are not within our reach; and if they were we have not room even for their titles.[8]

Dr. Mather died intestate, and the order of the Judge of Probate for the distribution of his estate is as follows: — "One third to his widow, Lydia Mather; two single shares or fourth parts to Samuel Mather, Clerk, only surviving son, and one share each to the rest of his children, viz: Abigail Willard, deceased, wife of Daniel Willard, also deceased, their children and legal representatives, and Hannah Mather, Spinster." Dated, 25th May, 1730.

The following items illustrative of the history of the Mather family are thought to be of sufficient interest to claim an insertion here. "Peter Hix of Dorchester and Sarah his wife, appointed guardians to Katherine Mather, aged about five years, daughter of Joseph Mather, yeoman, late of Dorchester, deceased. Dated, 9 May, 1695. *Suffolk Wills, Vol. XIII.* 299."

"Petition of Samuel Mather of Boston, Clerk, praying the consideration of the court for the eminent and signal services of his venerable and honored grand-father, with another petition of sundry others of the descendants of the petitioner's grandfather." *Jour. H. R.* 20 *Dec.*, 1738. On the 29th Dec. following, "the committee reported that, considering the Rev. Dr. Increase Mather not only served his particular church faithfully, and the college as their President with honor, but the province as an agent in procuring the present charter, to the good acceptance of his country; and that his son, the Rev. Dr. Cotton Mather, and grandson, the petitioner, his successor in the same church, and ministry, have not behaved themselves unworthy of such an ancestor, and have never had one foot of land granted to either of them, as we can learn, are therefore of opinion, that, notwithstanding the gratification of £200 given him, as is alleged, it may be proper for this court to grant a farm of 500 acres, to the heirs of the said Dr. Increase Mather, and report accordingly." *ib.*

The following year there is this entry upon the Journal: — "Petition of the Rev. Mr. Samuel Mather, praying as entered the 12th and 20th of Dec. last, and a petition of Maria Fifield, Elizabeth Byles, and others, heirs of Dr. Increase Mather, praying the consideration of the court on account of their father's public services." *ib.* 22 June, 1739.

In 1730, a petition, of Richard Mather and sundry other inhabitants of Suffield and Enfield was presented to the General Court of Massachusetts, praying for a tract of land on "Houssatunnic river," for a township. *ib.* 1730.

"Atherton Mather of Windsor, Ct., appointed administrator on the estate of his sister Katherine, late of Windsor, deceased, intestate, spinster, 14 July, 1694. Inventory presented by Atherton Mather, 19 July, 1694. Real estate in Dorchester to be divided between the two surviving brothers and the children of her deceased brethren, by her brother Atherton Mather; his eldest brother, Samuel, having refused the trust." *Suf. Wills*, vol. XIII. 288.

"We hear from Halifax, that Dr. Thomas Mather lately died there of a fever. He was a son of the Rev. Samuel Mather of this town, and surgeon of the Provincial Regiment in Nova Scotia." — *Bost. Ev. Post*, 20th Dec., 1762.

The Portrait of which ours accompanying this article was engraved is a beautiful *mezzotinto*, half size, with the following inscription underneath it:

"Cottonus Matherus S. Theologiæ Doctor Regiæ Societatis Londinensis Socius, et Ecclesiæ apud Bostonum Nov-Anglorum nuper Præpositus.

Ætatis Suæ LXV. MDCCXXVII.

P. Pelham ad vivum pinxit ab Origin Fecit."

Although the name of Mather has never been so conspicuous in Old as in New England, yet there have probably always existed persons of the name in that country of good standing and respectability. About the commencement of the present century, there were the Rev. William Mather, of Dover, and the Rev. John Mather of Beverley in Yorkshire. Portraits of these gentlemen have been published, of the former in 1817, and of the latter in 1823. How these persons stood related, or to what branch of the Mather family they belonged, we are entirely uninformed, nor have we attempted any investigations for the family in England, other than we have indicated in this article.

It may not be improper to remark here, upon the Mather portraits, that that of Dr. Increase Mather, in "Palmer's Calamy's Nonconformist's Memorial," is probably a fancy sketch; as it has no resemblance whatever to the original painting existing in Boston. There is a painting of the Rev. Richard Mather, (father of Increase) at Worcester, of undoubted authenticity.

The name Mather is derived from the Saxon *math*, to mow; *mather*, a mower; as *mill*, miller, &c. The family, at the time of emigration to this country, was not entitled to bear coat-armor, being yeomen, though of good estate. A branch of the family in England has lately had a coat of arms and crest granted them,[9] as follows: —

Arms.—Quarterly Argent and Gules, four scythes counterchanged.[10]

Crest.—A demi husbandman habited quarterly, Argent and Gules, capped the same, face and hands ppr., holding in the dexter hand a horn Or, in the sinister a scythe ppr. — *Motto* (in old English) — *Mowe Warilie.*[11]

JOHN MATHER was of an ancient family of Lawton, or Lowton, Co. Lancaster, Eng.

THOMAS MATHER was of Lowton, Parish of Winwick, Lancashire. = Margaret.

2d Mrs. Sarah Story, widow of Rev. John Cotton, 26th August, 1656.

RICHARD, b. at Winwick, County of Lancaster, 1596, student of Oxford, came to New England, 1635; settled in Dorchester, 23 Aug. 1636, d. 22 April, 1669. = Catharine, da. Edmund Holt, or Hoult. She d. 1655.

Samuel, b. in Wooton, Co. Lane., Eng., 13th May, 1626; grad. H.C. 1643; freeman 1648; went to Eng. thence to Scotland, thence to Ireland, d. in Dublin, 29 Oct. 1671. = The sister of Sir John Stevens, of Dublin.

4 or 5 ch., all d. young, except one, a daughter.

Timothy, b. in Eng., 1628; witnessed request of Wampatuck. to Dorchester for lands at Punkapaug, 1667; died from a fall at Dor. 14 Jan. 1684.

Elizabeth, da. of Ald. Samuel Weeks, of Dor., b. 18th Aug. 1659; died 19th Feby 1709-10.

Nathaniel, b. in Lane Eng., 1 Mar. 16[illegible]; H. C. 16[illegible]; min. in Barnstaple, England, 1656; ejected at the Restoration; succeeded his bro in Dublin; d. in London, 26 July, 1697.

Joseph, d. young.

Eleazer, born at Dor. 13th May, 1637; H. C. 1656; min. of North Hampton, Mass. d. 21 July, 1669. = Esther, dau. Rev. John Warham; d. 10 Feb. 1736, æ. 92. She m. 2d. Solom. Stoddard, of No. Hampton.

2d. Anne, da. of Capt. Thos. Lake, wid. of Rev. John Cotton, of Hampton, N. H., gr. son of Rev. John Cotton, of Boston. She d. at Brookline, 27 Nov. 1737, æ. 74. Her da. m. Rev. Nathl. Gookin, of Hampton, N. H. = INCREASE, born in Dor. 21st June, 1639; H.C. 1656; d. in Boston, 23 Aug. 1723, æ. 85. *See Gen. Register*, Vol. ii page 9, &c. = Maria, dau. Rev'd John Cotton, 16th Mar. 1661-2, d. 4th April, 1714.

Warham, b. 7 Sept. 1666; settled in New Haven.

Eliakim, b. 22 Sept. 1668.

Eunice, b. 2d Aug. 1664; by the Indians, 21 Feb. 1704. = killed = Rev. John Williams, the "Redeemed Captive," b. 10 Dec. 1664; d. 1729.

See Gen. of the Williams Family.

Samuel, 5 July, 1650; minister at Windsor, Ct. 45 yrs.; d. 18 Mar. 1727-8, æ. 77. = Hannah, dau. of Gov. Robert Treat, of Ct. d. 8 Mar. 1707-8, æ. 47. (A)

Richard, b. 22 Nov. 1653, set. in Lyme, Ct.; d. 17th August, 1688. = Elizabeth Wise, 1st of July, 1680. (B)

Atherton, set. in Suffield, Ct. Adminst'd on est. of his sister Katherine, 1694. = ... (C)

Nathaniel b 2 Sept. 1658.

Katherine, d. ab. 1694, unm.

Joseph, b. 25 May, 1661; d. about 1691. = Sarah Clapp, 24 June, 1689.

Katherine, 5 yrs. old, in 1695.

1. Abigail, da. of Col. John Phillips, of Charlestown, b. 19th June. 1670, d. 28th Nov. 1702. = COTTON, b. 12 Feb. 1662-3; H. C. in 1678; freem. 1680; d. 13th Feb. 1727-8, æ. 65.

2. Wid. Elizabeth Hubbard, daugh. of Dr. John Clark, 18th Aug. 1703, d. 8 Nov. 1713.

3. Lydia, wd of John George, and da. of Rev. Sam'l Lee, 5 July, 1715; d. 22d Jan. 1733-4.

Maria, b. 16 Mar. 1664-5, d. 24th Nov. 1745; m. 1. Lart. Green, 2d, Richard Fifield, 6th Nov. 1713.

Elizabeth, b. 6 Jan. 1665-6; d. 19 Aug. 1745; m. 1st Wm. Greenough, July, 1696; 2nd, Josiah Byles, 6 Oct. 1703. He d. suddenly, 17 Mar. 1707-8.

Nathaniel, b. 6 July, 1669, H.C. 1685, d. 17 Oct. 1688, and was bur. in Salem. His biography was published entitled, "Early Piety Exemplified."

Sarah, b. 9th Nov. 1671, d. 24th Nov. 1746; m. Rev. Nehemiah Walter, of Roxbury, who d. 17 Sept. 1750, and was succeeded by his son, ord. 1718.

Samuel, b. 28 Aug. 1674; H. C. 1690; min. at Whitney, Oxfordshire, Eng. having accompan'd his father there in 1688. Had 7 daus. all m. but one.

Abigail, b. 13 Ap 1677, had 2 husbands, Newcomb Blake, & Rev. John White, of Gloucester, Mass.

Hannah, b. 30th May, 1680, d. 2d Dec. 1706, mar. John Oliver, 28th Jan. 1697.

Katharine, b. 14 Sept. 1682, d. 11 June, 1683.

Jernsha, b. 16 April, 1684; m. Peter Oliver, 8 Mar. 1709-10, d. 20 Dec. 1710.

Katharine, "who understood Latin and read Hebrew fluently," d. Dec. 1716, of consumption, buried 20 Dec. 1716.

Abigail, born 22 August, 1687, d. before 1693.

Joseph, b. 28th March, 1683, d. 1 April, 1693.

Abigail, b. 14 June, 1694, m. Dan. Willard; had 4 chil; d. in ch. bed. 26th Sept. 1721.

Hannah, b 1696-7 was living unmar. in 1728.

Increase, b. 9 July, 1699, lost at sea on a voyage from Bermuda to Newfoundl'd, before 1728.

Samuel, b. 1700, died bef. 1728.

Elizabeth, b. 13 July, 1704, mar Edward Cooper, 30th July, 1724, d. 7 Aug. 1726.

Samuel, b. 30 Oct. 1706. H. C. 1723; min. in Boston, d. 27 June, 1785, æ. 79. Had the degree of D.D., and published a life of his father. (D) = Hannah, d. of Thos. Hutchinson, and sis. of Gov. Thos. Hutchinson, 23 Aug. 1733.

Nathaniel, b. 16 May, 1707, d. 24 November, 1709.

Jernsha, b. April, 1711, d. Nov. 1713.

Eleazer, and Martha, twins, b. 1713, d. November, s. yr.

A

Samuel, b. 1677, H. C. 1698; was a physician; he lived in Windsor, d. 6 February 1745–6. = Abigail, d. 1 Sep. 1722, æ. 43.

Azariah, b. 29 August, 1685, buried at Saybrook, in 1737. = ...

Azariah, b. Oct. 1722, d. Oct. 1796.

Nathaniel, b. 8 Aug. 1716, d. 31 Aug. 1770. = ...

John. Joseph.

Samuel, M.D. of Northampton, Mass. d. 29 Apr. 1779, æ. 73. = Martha, d 2 Dec. 1785, æ. 77.

Timothy, b. 23 Apr. 1710, died 6 April, 1752.

Nathaniel, b. 8 Aug. 1716, d. 31st Aug. 1770. = ...

Eliakim, b. 10 Feb'y, 1705, died 1712.

Joseph, b. May, 1718, d. 27 Dec. 1732.

B

Timothy, born 20 March, 1681, d. 25 July, 1755. = Sarah, d. 16 Aug. 1756.

Samuel, b. 23 Jan 1683, d. 17 July, 1725. = Deborah, Champion, 1 Jan. 1711–12.

Joseph, b. 29th Jan'y, 1686, d. 30 Sep. 1749. = Phebe.

Elizabeth, b. 20 Nov. 1682.

C

William. Jerusha.

Joshua, of Berlin, Ct. died about 1788.

Thomas, M. D., d. in Boston, 1758.

Eliakim. Mary. Richard.

E

Charles, b. 26 Feb. 1720, d. 1736.
Abigail, b. 1 Sept. 1714, d. 1741.
Lucy, b. 18 F . 1729, d. 1771.
Hannah, b. 12 Aug. 1727, d. 1761.
Elizabeth, b. 4 Jan. 1731.
Eliakim, b. Sept. 1732.

F

Timothy, b. 9 Oct. 1711, d. 18th Dec. 1800. = Elizabeth, Matson, 29 Oct. 1761.

Joseph, b. 23 Feb. 1713, d. 5 Feb. 1788. = Joanna Matson, 7 Dec. 1756.

Ruth, b. 3d Dec. 1715.

Catherine, b. 11 Jan. 1717, mar. Elisha Marvin.

Moses, b. 23 Feb. 1719, D. D. Fairfield, Ct. d. 21st Sept. 1806. = ...

Richard, born 22d Decem'r, 1712. = Deborah Ely, 18 May, 1742.

D

Thomas, a Surgeon in the provincial regiment, d. at Nova Scotia, in 1762.

Samuel, of Boston, died 1813, æ. 76. = Margaret, dau. of Benj. and Margaret Gerrish, b. 16 April, 1748, d. in Salem, 25 Feb'y, 1842, æ. 94.

Increase. Hannah. = Joseph, son of Rev. Josiah Crocker, of Taunton, Mass.

F

An only ch. still born.

Hannah M. Crocker, author of "The Rights of Woman," 1818.

Mary, b. 14 Nov. 1715.

Deborah, b. 11th Jan. 1718, mar. Benj. Marvin, 11 Nov. 1742, d. 21st Jan. 1775.

Mehitable, b. 28 Dec. 1723, d. unm. 1741.

Lucy, b. 18 Dec. 1720, m. Nath'l Peck, 24th May, 1744, at Lyme, Ct.

Dea. Joseph, distinguished in revolutionary times.

Timothy, b. 3 April, 1737, had a dau. Elizabeth, b. 1764.
Sarah, b. 7 May, 1739.
Jehoida, b. 16 Nov. 1740, m. Eunice Miller, 1764, d. 11 March, 1811.
John N. b. 24 Aug. 1742.
Eunice, b. 3 June, 1744.
Joannah, b. 1746, d. 1747.
Reuben, b. 1747.
Asaph, b. 11 Aug. 1749.
Lucy, b. 11 May, 1751.

Joanna, b. 13 Oct. 1757.
Nathaniel, b. 30 May, 1759.
Thomas, b. 15 Aug. 1762.
Moses, b. 14 July, 1764.
Joseph, b. 4 July, 1766.

Mehitable, b. 7 March, 1743, m. Gen. Samuel H. Parsons. See Genealogical Register, Vol. 1.
Samuel, b. 22 Feb. 1745, m. Lois, dau. of Thomas Griswold, son of Gov. Mathew G. She d. in Lyme, 17 Nov. 1804.
William, b. 15 Sept. 1746, d. 24 Sept. 1746.
William, b. 21 Nov. 1747, m. Rhoda Marvin, 1 May, 1768.
Elias, b. in E. Haddam, 10 Feb. 1750, m. Lucinda, da. of Abner Lee, d. at Lyme, Ct. 30 Aug. 1788. His son, Capt. Andrew M., of New London, is father of Hon. J. P. C. MATHER, mayor of New London, in 1848.
Deborah, b. 3 Oct. 1752, m. Ezra Lee.
Ezra, b. 25 Feb. 1755, d. 4 June, same year.
Ezra, b. 27 April, 1756, d. 10 Nov. 1758.
Sylvester, b. 1 Sept. 1758, m. Elizabeth, dau. of Richard Wait.
Polly, b. 31 March, 1760, m. William Champlin, 13 Jan. 1780
Lucia, b. 13 March, 1763.
Richard, b. 4 July, 1765, m. Eunice, da. of Dr. Caulking.

Joseph, b. 15 March, 1715.
Eleazer, b. 17 Nov. 1716, m. Anna Waterman, 5 Nov. 1741.
Phebe, b. 15 March, 1718–19, m. Andrew Sill, 19 June, 1744.
John, b. 13 July, 1721, m. Marcy Higgins, 13 June, 1745.
Jerusha, b. 11 Feb. 1725–6, m. Daniel Shipman.
Samuel, b. 10 Nov. 1728, d. 7 Oct. 1739.
Benjamin, b. 19 Sep. 1732, set. in Whately, Ms., m. Irene Parsons, 16 Aug. 1753.
Ann, b. 22 Sept. 1733.
Simeon, b. 21 Feb. 1736, d. 26 Feb. 1736.

[1] Life by his son, who, in another place says, their number is *three hundred and eighty-three.*

[2] In reckoning up the various religious sects in N. England, Douglass puts down *Witchcraft* as one of them! See his *Summary.*

[3] This and similar expressions are very common in the New England writers of that day. They seem peculiarly odd in our times, but by another hundred and fifty years they may be viewed as something more than odd. Having a few others at hand, I will throw them in here as curiosities of expressions of those days:

In these goings down of the sun; Dr. I. MATHER, *Brief Hist., p.* 1. PRINCE, *Pref. to Torrey's Elec. Ser.*
Remote American parts of the Earth; *id.* (I. MATHER) *Praise out of the mouth of Babes.*
This remote Corner of the Earth; *id. Elect. Sermon.*
These dark Territories; *id. Cases of Conscience Concerning Witchcraft*, 45.
These Ends of the Earth; *id. Pref. to Loring's Ser. at Lexington*, (1718.)
These Dark Corners of the Earth; *id. Prevalency of Prayer, p.* 5.
In these Ends of the Earth; PRINCE, *Pref. N. Eng. Psalm Book.*
A desart Wilderness, thousands of leagues by sea; JOHNSON *Wond. Work. Prov.*
In this Howling Desart; *id.*
Beyond a dreadful and terrible Ocean 900 leagues in length; *id.*
This far remote and vast Wilderness; *id.*
This Western End of the World; *id.*

Here I will close the extracts, not however for want of others. I am also aware that modern writers sometimes use similar expressions, when speaking of this country. Several instances occur in Trumbull's McFingal.

[4] Printed *Thompson* in the Magnalia, and also in the Life of Dr. Mather by his son, but it is believed that the family of which *Benjamin* Tompson was a member, wrote their name uniformly *Tompson.* We know his father, the REV. WILLIAM TOMPSON of Braintree so spelled his name.

[5] This is exactly as we find it, and it is not deemed necessary to reduce it to more intelligible heraldic language. We would remark in this connection, that the above description of the Arms of *Mather* has scarcely any thing in common with a cut of arms given in a "Mather Genealogy," published by Mr. JOHN MATHER, of the Connecticut branch of the family in 1848. The author of this work has not committed himself by giving us a description of the Arms he has published. To this publication we have been indebted, to some extent, especially in the later generations of the Connecticut Mathers.

[6] Who was JOSHUA GEE, who in 1731, published a third edition of "The Trade and Navigation of Great Britain considered:" &c.? In this work there is much relative to the "American Plantations.'

[7] Whoever desires to be further informed respecting the life and character of Dr. Cotton Mather, cannot do better, in our opinion, than to read Dr. Eliot's notice of him in his New Eng. Biographical Dictionary. For neatness, truthfulness, and elegance, it is nothing short of the superlative degree. The article in Dr. Allen's Amer. Biog. Dict. is also a good and candid one. Of the more recent and labored lives of our subject, we have not room to speak.

[8] The writer desires it to be remembered that for several items respecting the children of Dr. Cotton Mather, he is indebted to his ready and accurate friend, N. B. SHURTLEFF, M. D.

[9] The grant, according to Burke (Heraldic Register, 32) bears date 18 Feb., 1847. and was "To THOMAS MATHER of Glyn Abbot, Co. of Flint, and formerly of Liverpool, Esq., a magistrate for the Co. of Flint, son and heir of Thomas M. of Mount Pleasant, Liverpool; and grand-son of Daniel Mather of Toxteth Park, to be borne by the descendants of his late father, and his aunt, Sarah Mather of Toxteth Park, spinster, only surviving sister of his late father." Ellis Mather was, (says the foresaid author) the first settler in Toxteth, descended from a family long seated in the parish of Radcliffe and its neighborhood. They held Toxteth Park from the time of Elizabeth till recently.

[10] Researches of H. G. Somerby, Esq., in England, communicated to the anthor.

[11] A large number of "miscellaneous items" intended to have been inserted in this memoir, having been loaned some time since to a friend, we are obliged to defer; as on application for the same, they could not be found. They were chieflycotemporary matter with our subject, and highly interesting, and may hereafter appear in the Register, should they come to light.

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